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ABSTRACT

The history of Catholic schools began in the Archdiocese of St. Louis 160 years ago, significantly antedating Catholic schools on the eastern seaboard. The first Catholic college and university west of the Mississippi were in St. Louis. Catholic education began in St. Louis with four giants, Bishop Louis Du Bourg, Bishop Joseph Rosati, Blessed Philippine Duchesne, and Peter Verhaegen. They produced extensive development of Catholic education by 1840. In the early 19th century anti-Catholic feeling was prevalent in the United States, and in St. Louis, rioters threatened Catholic schools, and one school for blacks was closed. Public schools were Protestant in orientation and Catholic schools were considered un-American. During the latter half of the 19th century, parochial schools in St. Louis developed dramatically under Archbishop Peter Kenrick. In 1896 his successor Archbishop Kain insisted that every pastor establish a parochial school and every Catholic child attend these schools. In 1903 his successor Archbishop Glennon encouraged the development of Catholic high schools. In 1911 three such schools opened, although finances were a continual problem. After 1946 Catholic schools became increasingly racially integrated and their numbers continued to grow. However, enrollments declined throughout the sixties, and in the seventies schools were consolidated. Yet the St. Louis system today numbers 200 schools and is one of the ten largest Catholic systems in the United States. (Author/JM)

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From One Generation to the Next —

160 Years of Catholic Education in Saint Louis

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". . . for Catholicism,
the ubiquitous parochial school
passed from one generation to the next

the integrity of the Catholic Faith . . ."

Myron Fogde in
THE CHURCH GOES WEST, 1977

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CATHOLIC SCHOOL OFFICE

Dedication

To my teacher, Sr. Mary Aquin Reilly, O.P., who taught for a half century in Saint Louis parochial schools,

. . . my student Sheila Harris, who directs the Department of Art at Rosary High School,

. . . and many other teachers, religious and lay, whose sacrificing lives have made Catholic education flourish in Saint Louis.

This is the story, not previously gathered into a single brief narrative, of the history of Catholic schools in the Archdiocese of St. Louis. Clergy, religious, and lay people by the thousands have been responsible for their development and continued service to many families in our community. This study was commissioned to commemorate the tenth anniversary of the coming of John Joseph Cardinal Carberry to St. Louis as Archbishop.

Monsignor John J. Leibrecht
Superintendent of Schools

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Prologue

St. Louis overshadows such important Catholic centers as Rome, Paris, Cologne, Mexico City, Rio de Janiero, Brussels, Madrid, Warsaw, and Dublin, in its large and vital Catholic school system. Almost from the arrival of Bishop Louis W. V. Du Bourg 160 years ago, St. Louis became one of the significant Catholic educational centers of the world. The archdiocese boasted the first college and the first university west of the Mississippi. It was the first American educational enterprise of the Vincentians, the Christian Brothers, the Religious of the Sacred Heart, the Sisters of St. Joseph, and the German Ursulines. It sponsored the first midwestern centers of the Jesuit order, the Sisters of Charity, of the Visitandines, and of the Sparkill Dominicans, and the first trans-Mjssissippi mission of the Lorettines.

A list of Saint Louis' schools today includes a university, four colleges, four seminaries, six private high schools for boys and ten for girls, two parochial high schools and eleven archdiocesan high schools, and six houses of study of religious congregations. Of the 101 parishes in St. Louis County, 83 have parochial schools; of the 68 in the city, 26 have schools. Most other city parishes did have schools before population changes moved school-age families to other parts of the area. The children in urban Catholic elementary schools total 11,400 and in the suburban schools, 26,129. Fourteen hundred and thirty-six lay teachers and four hundred and fifteen sisters teach in the parochial schools. This grand development stemmed from the day-to-day zeal of countless unheralded religious and lay teachers, from the leadership of outstanding individuals, and from a blending of the specific goals of religious institutes and the schools they founded with the goals of the Archdiocese.

The Saint Louis Catholic school system early reached a plateau of distinction. Only when one looks at the development of local Catholic education in the American environment can he understand fully the glory of Saint Louis Catholic schools.

Chapter 1: The 'Roots' of Catholic Education

In the "Era of Good Feeling" immediately after the War of 1812, American children attended schools established by the leaders of their religious groups. All levels of government financially supported these denominational schools. Bible reading was an accepted part of the curriculum. Public schools, such as exist today, had not yet become a part of the American scene.

Except for several Maryland communities, no town or city of the original 13 colonies had a notable percentage of people who did not belong to one or another Protestant denomination. Only when the Louisiana Territory became a part of the United States, did the nation include large communities, such as New Orleans and St. Louis, with a considerable proportion of Catholic citizens. Thus St. Louis Catholic schools, antedating those of cities on the eastern seaboard, began in an atmosphere of Church-State cooperation and took roots in a far more favorable educational soil.

St. Louis Catholic schools shared the nation's acceptance of religion in education and its willingness to provide help for private philanthropic and religious societies interested in the training of the young. During the first 20 years of education in Missouri, some Catholic schools at all levels received support at different times from national, local and state governments. At a time when most schools on the eastern seaboard required rigid religious tests that other religious groups could not in conscience fulfill, Catholic educators in St. Louis taught young people of other denominations with an ecumenic spirit that one Washington writer, Anne Royale, thought unique in the entire country.[1]

Catholic education in St. Louis began with four giants. Contemporaries, they came to St. Louis during the five years from 1818 to 1823: Louis W. V. Du Bourg, Bishop of Louisiana Territory, who recruited the other three and many other religious personnel for education and missionary work in the area; Joseph Rosati, first Bishop of St. Louis, who began St. Mary's Seminary and College in Perryville; Blessed Philippine Duchesne, who opened the educational apostolate of the Religious of the Sacred Heart in America; and Peter Verhaegen, who won a university charter for St. Louis University and founded the first medical school under Catholic auspices in the New World.

Few men influenced St. Louis culturally and religiously in as notable a way as Du Bourg. This scion of a West Indies planter family had grown up in France and became a priest and seminary director before the French Revolution. To avoid the Reign of Terror, he fled to Baltimore, founded St. Mary's Seminary there, and became President of Georgetown College in Washington, D.C. He went to Rome in 1815 where Pope Pius VII named him Bishop of the Louisiana Territory. After spending two years in Europe recruiting personnel, he set up his official residence in St. Louis in early 1818.

Du Bourg's journey to the U.S. involved an unprecedented movement of personnel. He had already sent nine Ursuline aspirants to New Orleans and five priests, four clerics, and four brothers under the direction of the Vincentian superior, Father Felix DeAndreis, to St. Louis. Du Bourg brought with him five priests, three Christian Brothers, 17 candidates for the priesthood, and four lay assistants. Mother Philippine Duchesne [2] and four other Religious of the Sacred Heart would soon leave France for St. Louis.

Du Bourg had six main programs in Missouri — four of them with an educational dimension — building an adequate church, reorganizing the parish, opening a seminary with a Vincentian staff, founding a school for boys under the supervision of diocesan priests, setting up a school for girls under the direction of the Religious of the Sacred Heart, and proselytize the Indians.[3] To achieve this last goal, he negotiated with Jesuit Fathers in Maryland.

The diocesan and Vincentian priest-teachers and their lay associates under the direction of Father Francis Niel, the first priest ordained in St. Louis, opened an academy for boys in 1818. Here the sons of the old French families, and of such outstanding newcomers to the region as Territorial Governors William Clark of Missouri and Ninian Edwards of Illinois, and of Governor Alexander McNair of Missouri were taught.

In the meantime, Du Bourg had left St. Louis to take up residence in New Orleans. His two years (1818-1820) in St. Louis had dramatically influenced the community. Subsequently the Bishop himself visited the city on only two occasions.

Bishop Du Bourg visited President James Monroe in Washington and the Jesuit Superior in Maryland to request a subsidy for his plans for the education of Indians. As a result, a group of young Belgian Jesuits, two priests, two coadjutor brothers and seven novice clerics were able to come to Missouri to begin their first mission since colonial days. They reached Florissant in 1823 and opened a combined Indian school and seminary.

Du Bourg invited a Kentucky congregation, the Sisters of Loretto, to open a school at Perryville in southeast Missouri. Thirteen sisters began their first trans-Mississippi venture in September 1823. They opened schools in Ste. Genevieve,

Fredericktown, Cape Girardeau, and Perryville. Later they made a significant contribution to Catholic education in St. Louis.

The voters of St. Louis decided to incorporate the city in 1823. Faced with the impossibility of providing schooling for the children, the newly elected city fathers decided to subsidize the education of poor boys at Father Niel's Academy, now called St. Louis College.[4]

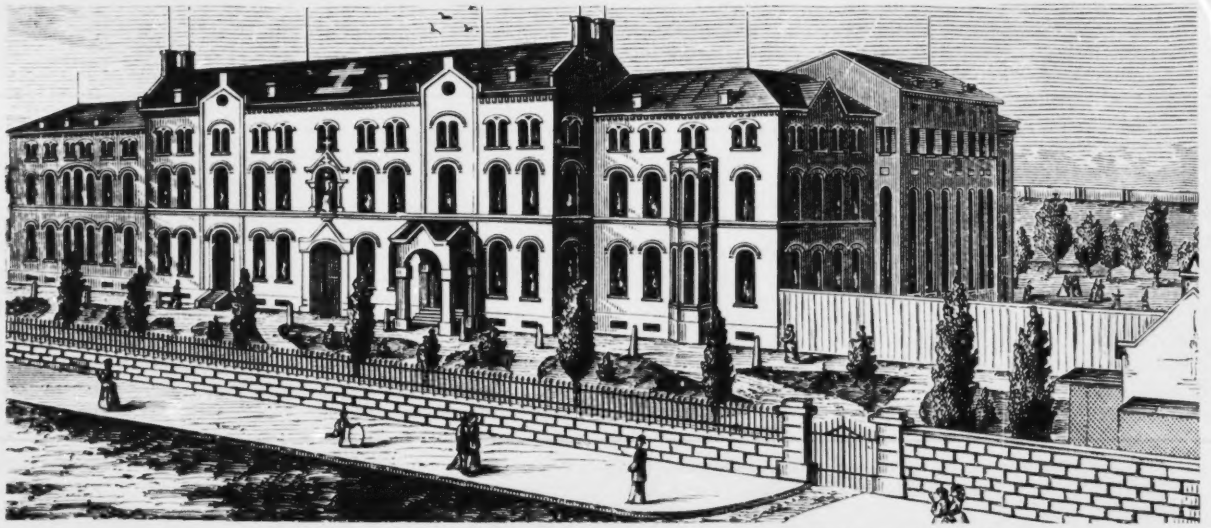
When Du Bourg resigned his See and retired to France in 1826, he left his work tentative. Fortunately he had recruited men and women capable of molding the pieces together. Foremost among them was his coadjutor and successor, the Vincentian Superior, Joseph Rosati, a native of southern Italy. He complemented Du Bourg perfectly. A truly pastoral bishop, constant in pursuit of less expansive goals, kindly and easy of approach, he steadied his associates.[5]

Rosati invited the Religious of the Sacred Heart, who had located in St. Charles and Florissant, to open an academy in St. Louis. He prevailed upon Jesuits to staff St. Louis College. Rosati asked Pope Gregory XVI to modify Jesuit procedures to further their educational work in the United States. Peter Verhaegen, the school president[6], secured a charter for St. Louis University from the state of Missouri in 1832. Like most "colleges" of the time, it compared in scope with a present-day high school. In a decade or two, however, it was to extend its program to match the modern high school, college and university. It weathered harsh decades when the majority of American colleges closed their doors. Verhaegen organized a medical faculty that began classes in 1842. A law school was begun two years later.

Bishop Rosati invited the Sisters of the Visitation under Sister Agnes Brent to come west from Georgetown. The Visitandines opened their second American institution and first midwestern school for girls in Kaskaskia, the first capitol of Illinois, 60 miles south of St. Louis, in 1833. Eleven years later, the Sisters of the Visitation started a school in St. Louis.

Anxious to help deaf children, Bishop Rosati invited the Sisters of St. Joseph to come from France. In 1836 they opened schools in Cahokia, Ill., and in Carondelet, a Missouri village a few miles south of St. Louis. A year later, two nuns who had remained behind to prepare particularly for the education of the deaf, Sister Celestine Pommerel and Sister St. John Fournier, arrived in the States.[7] In 1839 the state legislature of Missouri appropriated two thousand dollars a year for the education of Missouri's deaf children.[8] This Josephite enterprise was to continue throughout the intervening years and is located currently in University City.

In the same year the city fathers of Carondelet agreed to



Benefactress Ann Mullanphy Biddle assisted the Sisters of the Visitation in opening their prestigious convent-school on Cass Avenue.

subsidize the education of local girls and continued to do so until the opening of a public school in 1851.[9] By 1840, the small log cabin classroom that had won the local sobriquet of "Madame Celestine's School," enrolled 94 pupils, of whom 12 were residential students. The sisters taught in French. English was a secondary language.

In this grand story of the beginnings of Catholic education in the St. Louis area, Celestine Pommerel stands close to the four giants, and Sister Agnes Brent, director of Visitation Academy, a step behind both in time and stature. Felix de Andreis, Charles Felix Van Quickenborne, pioneer Vincentian and Jesuit superiors in Missouri, and diocesan priests Francois Niel and Edmond Saulnier, successive heads of St. Louis College, also stand on this second rung of influence.

In the first 20 years of Missouri's existence as a state, all three levels of government — national, state and local — had called on Catholic educators to assist in educational programs: the federal government in subsidizing the Jesuit educational efforts with Indians at Florissant; the local governments in paying the tuition of poor boys at St. Louis College and of girls in Carondelet; and the state government in subsidizing the education of deaf children undertaken by the Sisters of St. Joseph.

To understand the full significance of this St. Louis Catholic effort in education, one might look at the development of the public schools. St. Louis had set up its first school board in 1833 and began the first public school in 1838. The city opened its first public high school in 1853 — a quarter of a century after Father Niel had opened St. Louis Academy.

This extensive development of Catholic education by 1840 in a town of only 16,000 inhabitants stands out dramatically in light of the contemporary midwestern picture. Chicago, the infant town on Lake Michigan, had a single mission church with one priest, but no school as yet. Cleveland had one church and no schools. Milwaukee had one church and no schools. Kansas City had a mission church with no resident pastor. Louisville had two churches. Cincinnati had two churches and a seminary. A similar comparison with east coast Catholic schools likewise puts the St. Louis picture in bright colors. The midwest metropolis had more schools than Boston or Philadelphia. Only Baltimore and New York rated with it.[10]

Chapter II: Trends in 19th Century American Education

While Catholic schools in Saint Louis moved ahead, public education in America faced several options when it began in the second quarter of the last century. It might have followed the English system that considered education as a private activity, with the government supporting and supplementing the private initiative. Another model could have been one used in Prussia which looked upon education as a state function, but recognized and supported various religious agencies, whether Lutheran, Catholic, or Evangelical Reformed, as proper sponsors of educational effort with children of their own members.

America could have developed a program for its common or public schools similar to the program that England was to adopt or that was developing in Prussia. Certain indications pointed that way. Education throughout the United States was religious education with state financial aid. Various denominations conducted their own parochial schools, academies and colleges. They continued to foster their own schools on the academy and college level, with tax support, even after the widespread acceptance of the common school on the elementary level. Presumably the nation would continue to promote denominationally based schools with state support. Liberal presidents, such as James Monroe, accepted this principle of public aid in federal allotments. Most Protestant groups wanted parochial schools, but even those who did not support parochial education insisted that religion have a strong place in education.

What changed this pattern? Basically, it was the limited view of toleration that most Americans had. They saw toleration, in the English sense, as toleration of all Protestants. All of them accepted the Ten Commandments and the King James Version of the Bible. They could live with their own theological differences. Along with toleration of other Protestants, however, they felt a deep and sometimes hidden hatred and irrational fear of "popery" — as they called Catholicism. The surge of Catholic immigration from Ireland and Germanic lands in the Thirties and Forties brought this intense feeling to a boiling point, just at the time the "common" or public schools were coming into existence. Militant Protestants answered what they considered a Catholic threat to a Protestant country by two campaigns: one to control the growing public school movement; the other to stir hot-heads all over the nation to attack Catholicism by voice, pen, club and fire.

It is extremely difficult for modern Americans — so many of whom have no church affiliation or are of the Jewish or Catholic faiths — to understand the depth of anti-Catholic hostility that marked much of American history. Either they do not know about it, or if they do know about it, shame forces them to act as if it had not occurred.

The expert on Protestant-Catholic tensions in the United States during the pre-Civil War days, Professor Ray Allen Billington, began his book, **The Protestant Crusade, 1800-1860: A Study of the Origins of American Nativism**, with these words: "Hatred of Catholics and foreigners had been steadily growing in the United States for more than two centuries. . . . The England from which the American colonists came was a land newly-emerged from the Reformation and its people, like all converts to a cause, were enthusiastic about the new and bitter against the old. . . . The settlers who came to America, reared in this atmosphere of intolerance, carried with them to the new land the same hatred of 'popery,' that characterized the England of that day."[1] A lecture series, begun at Harvard in 1750 "for the detecting and convincing and exposing of the idolatry of the Romish church,"[2] kept alive the hostility toward Catholicism, in spite of the French alliance during the Revolution and the liberal spirit of the early Republic.

After the Era of Good Feeling, the publishing of religious newspapers with antagonism toward Catholicism renewed the hostile environment. In one year alone, 1827, thirty religious newspapers went to press, all of them distinctly anti-Catholic. Only those who have read Ray Allen Billington's **Protestant Crusade** can appreciate fully the intensity of this anti-Catholic feeling that thwarted Catholic efforts to find a place in American society.

In suburban Boston, on August 11, 1834, a mob stormed the Ursuline Sisters' Academy, patronized by the daughters of well-to-do Catholic and Unitarian families. After terrorizing the teachers and the students, and mobsters destroyed the building. The courts refused to compensate the school, and Boston bigots honored the school-burners as American heroes.

Six years later, when Catholics in Philadelphia asked if Catholic children might use a different version of the Bible in public schools, and that the mandatory religious instruction be such as would square with their conscience, their fellow Philadelphians accused them of promoting "Un-Christian education." A Protestant mob paraded through Catholic districts of Philadelphia. provoking and threatening. During the ensuing riot the mob burnt down the Catholic churches of St. Michael and St. Augustine. A grand jury blamed Catholics for provoking the rioters by attempting to protect their

churches.

In that citadel of freedom, New York city, Catholics sought to discuss fair treatment for their children in the common schools, private in control, but supported by taxes. In response nativists did wish to dialogue. They reached for clubs. They stormed the residence of Archbishop Hughes and rioted to deprive twenty thousand poor youngsters of an education. The majority of the nativists had little regard for the rights of Jewish, Orthodox or Catholic minorities.

Even in Saint Louis, violence broke out. Two groups of rioters threatened Catholic schools. A mob ransacked the Saint Louis University College of Medicine in 1844[4] and another threatened the nun-teachers and forced the closing of the Sisters of St. Joseph's School for Blacks at Third and Poplar in the following year.[5]

Just as few American historians have looked into the ugly story of nativism, so few among the countless educational historians of competence have "taken a hard look at some of the facts about the development of our public 'nonsectarian' schools." One of the best of these few is Professor Lloyd P. Jorgenson of Missouri University, Columbia. His June 1963 article in the **Phi Delta Kappan**, "Historical Origins of Non-Sectarian Public Schools, the Birth of a Tradition," has remained a classic statement on the subject.[6]

"Education," Dr. Jorgenson insists, "even under civil control, had a religious dimension, and the tradition of church-state cooperation in education . . . persisted."[7] When the common school movement got underway in the 1830's, it grew up as a distinctly Protestant phenomenon, with Protestant clergymen providing most of its leadership. In Kentucky, for instance, the first seven state superintendents (1838-1859) were ministers, the greatest of them, Robert Breckenridge, "a fiery anti-Catholic."[8]

When Catholics began to ask for an elimination of practices against the Catholic conscience, or a fair share of funds for their own "public" schools, the leaders of the Protestant groups — even those who had previously supported the idea of parochial schools — united to defend the public school. "In doing so," Jorgenson states, "they made explicit what they always assumed, that the public schools were Protestant institutions," and "the first line of defense against the growth of Catholicism."[9]

In New York City, a private philanthropic association, the Public School Society, controlled elementary education. Nominally nonsectarian, it used Protestant prayers and psalms, conducted Protestant religious instruction, required daily reading of the King James version of the Bible, criticized Catholics as "deceitful" and insulted the cherished beliefs and loyalties of the Catholic children, calling the Pope a "man of sin, mystery of iniquity, son of perdition."[10] Even with the support of Governor William H. Seward, himself a Protestant, who was concerned that twenty thousand poor children could not attend public school because of its sectarian nature, the Catholic parents could not get a fair hearing for their just demands.

Before 1835, only three states had laws prohibiting the use of public funds for parochial schools and in these states, people openly disregarded the legislation. Michigan enacted such laws in 1835 and twenty-one other states followed during the next three decades — almost all the states that had public educational programs.

By the last third of the century, these principles had common support: laws approved the reading of the Bible, with a large majority of state courts upholding these laws; and public funds would go only for "public" schools. These were nominally nonsectarian, but actually Protestant-oriented. The supporters of these two principles insisted on the use of the word "schools" rather than "education" so that state funds could still go to colleges and universities, most of them at the time under direct Protestant control.[11] The parochial school movement, once so strong among many Protestants — the Presbyterians had 250 at one time — came to be a negligible factor on the American scene, except among the Lutherans and Catholics.[12]

As the public school became interwoven with American life, many questioned the loyalty of those who did not attend. When Catholics complained about the Protestant orientation of the public schools, they were accused of being both "un-American" and "un-Christian." Not getting their fair share of educational benefits, Catholics had to set up a distinct school system, then their fellow Americans called them disloyal or divisive for doing so.

To compound the difficulties for American Catholics, church leaders of limited vision insisted on a view of Church and State that put American Catholics in a defensive posture in interchanges with their fellow Americans. One could not expect European church leaders to recognize the First Amendment for what it was: the first admission by any government that it had no right to make religious decisions for its subjects. One would expect them, however, to see the questionable nature of the European pattern that restricted the Church in its legitimate activity. But successive popes, notably Pope Piux IX, the reigning pontiff during the third quarter of the nineteenth century, called for a union of church and state. His successor, Pope Leo XIII, praised the freedom of religion American Catholics enjoyed, but he qualified his acclaim. He stated that it would be better if the government gave Catholics preferential treatment. He did not face the fact that if one conceded to a government the competence to make a religious decision, then the Protestant majority in

America could justly claim a preferred place. This papal view, expounded forthrightly by Bishop John Hughes in New York, and locally in Saint Louis by Robert Bakewell, the editor of the Catholic paper,[13] put American Catholics in an indefensible position. With Catholics supporting such a view point on the important matter of relations of Church and State, sincere Protestants felt they had to muster strength to oppose it.

So antagonistic were Protestant militants to any legitimate concession to Catholic school children that slowly they came to support a public school system that was no longer Protestant Christian but secularistic in context. Certainly the Protestant leaders of the 1840's, Professor Jorgenson believed, would feel astounded at the secularistic spirit of the public schools assumed.

The irony of the whole situation became clear only later. Professor Jorgenson concluded his article with these words, "It was a decisive victory for Protestants, but their doctrine of nonsectarianism was in time turned back against them. It was destined finally to destroy what they had originally sought to preserve — religious instruction in the public schools."[14] Instead of giving a real free choice in education to those Catholics who were poor and could not afford other schools, the majority of Americans came to think they were doing the Catholics a favor by allowing them to build and maintain their own schools.

Catholics did not easily arrive at the decision to set up their own separate educational system. It was a dramatic step, an unprecedented sacrifice on the part of predominantly poor people for their own religious convictions. It should have brought acclaim from other deeply religious people. Instead, others viewed it first as un-Christian, later on as separatist, divisive, un-American.

Chapter III: Parochial Education Gets Underway

The Catholic school system in America, one of the most amazing religio-cultural developments in the modern world, grew out of a convergence of diverse historical trends: the expansive attitude of the American frontier, the new opportunities for women in education, and the unprecedented growth of religious life among Catholic women in the western world. Frontier United States looked on all issues facing it with unbounded optimism. It accepted, along with the rest of the country, the challenge of "education for all," previously a dream that no one had made a reality. Elementary teaching issued a call for zealous young women, still excluded from most other professions. Nuns saw the possibility of service in the teaching field just at the time that vocations to the sisterhoods grew in unprecedented proportions.

Religious women constituted a small percentage of the Catholic people at the start of the 1800's. Before that, nuns had played a minor part in the growth and development of dioceses. The tremendous expansion of women's religious congregations in the United States during the late 1800's and the first two-thirds of this century and the zeal of so many of these women for the Christian education of the young provided the bulk of teachers who staffed the growing Catholic school systems in the United States.

Accustomed as present-day people are to the presence of women teachers in the classroom, they rarely stop to recall that this is a recent historical development. What teachers there were up to the time of the French Revolution were men. This welcoming of women into teaching, when other professions set up obstacles to female participation, came at a time when universal education became a goal in western society. Schooling for the average child began in America in the second quarter of the last century, in Prussian Germany at the same time, and in the British Isles in the latter third of the century. Such schooling was to produce the first widely literate citizenry in the history of the world.

During the expanding half-century when the nation

The Sisters of Christy opened the first Catholic parochial school at Saint Francis Xavier's Church, Ninth and Washington, in 1843.

leaped from the covered wagon to the railroad train, the Saint Louis archdiocese sped on under Peter Richard Kenrick, Bishop Rosati's coadjutor and successor. Among the greatest churchmen of his time, whose fame grows as the issues he faced and the programs he fostered come into clearer focus, Kenrick deserved the title "Lion of St. Louis." He stood out among contemporary clergymen for his great concern and respect for the immigrant, guided the diocese for 50 years, the first American bishop to last so long in any one place.[1] During his half-century, schools on the parochial level developed in a dramatic way. Early in his episcopacy two newly arriving religious congregations, one of men and one of women, joined with the Daughters of Charity and the Sisters of St. Joseph in this program of parochial education.

The Daughters of Charity had come to St. Louis in 1828 to staff the Mullanphy Hospital. Later they took a hand in the direction of St. Philomena's Orphan Asylum at Biddle and Tenth. In May, 1843, two months after the opening of St. Francis Xavier's Parish Church, on Ninth and Christy, adjoining St. Louis University, the Daughters of Charity began the first parish school for girls in St. Louis, known as St. Vincent's Free School. It opened with 130 pupils on property donated by Mrs. Ann Lucas Hunt. By 1845 five sisters taught 280 pupils. Adjoining the free school, they opened a "select", or tuition school. The funds from this school helped to defray the expenses of the other. Thus from the beginning of parochial education in St. Louis, the better-off assisted the schooling of the poorer families on a within-the-parish level. During the years that Sister Olympia served as principal, people called the free school "Sister Olympia's School." St. Francis Xavier also had a school for boys that grew out of the day department of St. Louis University. Jesuit Scholastics taught this free school.

In 1849, Archbishop Peter Richard Kenrick invited the Christian Brothers to come to St. Louis. They opened a college in 1852 at Ninth and Cerre, five blocks south of Market Street, just west of the Field family residence.

The Christian Brothers expanded their teaching efforts to ten parochial schools in the next quarter of a century. These schools, like the Brother-teachers predominantly of Irish ancestry, included St. Vincent's, St. Bridget's, St. Malachy's, Annunciation, St. Laurence O'Toole, St. Patrick's, St. John's, Annunciation, St. Mary and Joseph in Carondelet and the Cathedral. The Christian Brothers left the Cathedral School in 1870, and later set up a school in St. Alphonsus' Parish called the Rock Church Commercial Institute (R.C.C.I.).[2]

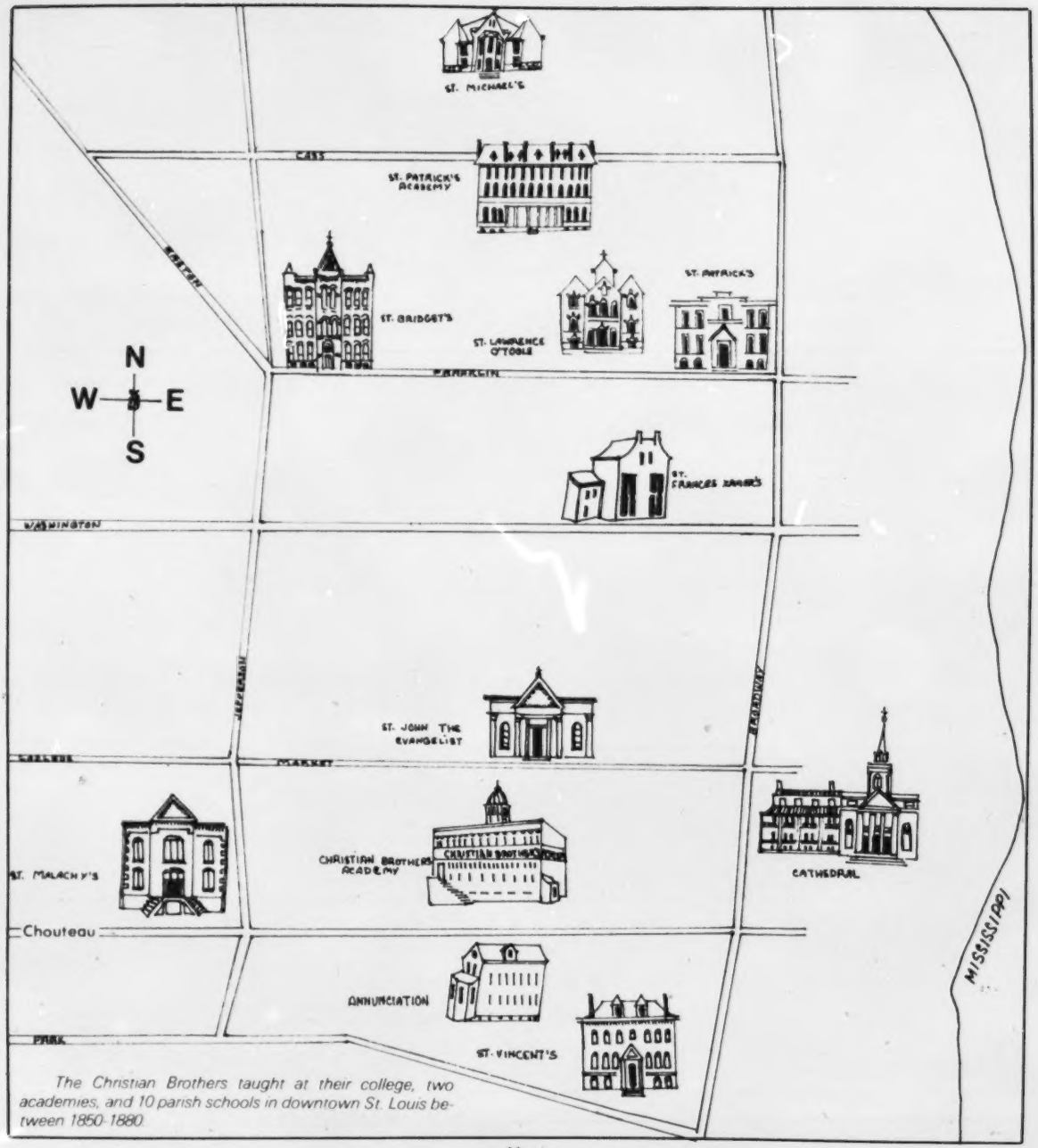
With special permission granted by Pope Pius IX at the request of Archbishop Kenrick, the Brothers taught Latin to boys. Of the men who took their basic Latin from the Christian Brothers, 163 became priests, 4 bishops, and several religious superiors during the ensuing 100 years. The Christian Brothers also taught for 4 years in a German-speaking parish, St. Peter and Paul. At that time the pastor Father Francis Goller tried to organize a religious brotherhood of teachers. He called them the **Jesu Schulbruder**. This effort of Father Goller highlights the creative spirit of Saint Louis Catholics and their devotion to Christian education. At the end of the nineteenth century, Father Goller was to bring the Marianists to St. Peter and Paul's parish. They began a rich ministry that spread widely throughout the metropolitan area.

The Sisters of St. Joseph easily made the transition from a French mission to an American educational enterprise. Central to this growth and Americanization, Sister Mary Rose (Margaret Marsteller by Christian and family name) entered the community a mature woman of thirty-one, an accomplished linguist and musician. She organized the teaching staff at Saint Joseph's Academy, originally "Madame Celestine's School," introduced American teaching methods in place of the French guidebook, and added a secondary school course to the elementary program. To help immigrants from Germany, she introduced the use of German in the classroom. The Academy was to win its charter in 1853. By that date, the Sisters of Saint Joseph taught at eight other schools in the Saint Louis area.[3]

In 1845 three Sisters of Saint Joseph opened a school for black Catholic girls in a three-story brick building on Third and Poplar. The children learned the four R's plus French and needlework. After hours, slave children came for religious instruction. The school soon enrolled over 100 girls. A mob threatened the school. In 1847 the state legislature outlawed the teaching of blacks to read and write. The nuns tried again, in spite of the state ordinance. In 1853, they opened a school for black girls at Saint Vincent's on South Seventh. This school endured until the third year of the Civil War.[4]

Mother Agatha Guthrie, the Provincial Superior, a strong advocate of schooling on the elementary level, staffed five schools in the central city in the last five years of the Seventies: Saint Bridget's, Saint Lawrence O'Toole's, Saint Nicholas', Saint Patrick's, and Saint Francis Xavier. At three schools the Sisters of Saint Joseph taught girls and the Christian Brothers the boys.

The School Sisters of Notre Dame had come in 1859 to teach at Saints Peter and Paul parochial school on the near south side, at Saint Liborius on the north side, and in Washington, Missouri, a rich farm community along the Missouri River where farmers of German ancestry had settled. In a few years, under the leadership of Mother Petra, the School Sisters, along with lay teachers, taught 400 pupils at Saint Mary's Parish School, 1,000 pupils at Saints Peter and



The Christian Brothers taught at their college, two academies, and 10 parish schools in downtown St. Louis between 1850-1880.

Paul, 1,000 at Saint Joseph, 400 each at Saint Liborius and at Holy Trinity, and 200 pupils of Bohemian ancestry at St. John Nepomuk. Shortly after the Civil War, the total number of pupils under the direction of the School Sisters of Notre Dame and their lay associates totalled 3,000 — two-thirds of the children in parochial schools in the Archdiocese.[5] For decades to come, the SSND's and the Sisters of Saint Joseph continued to teach close to 90 percent of all children in Catholic grade schools.

One of the high points in 1888 occurred when the sixth-grade girls of Saint Liborious School posed with their masterpieces.

In 1870, the Sisters of Most Precious Blood came to southern Illinois from Germany and Switzerland. They set up convents there, not far from Saint Louis, and built a motherhouse at Springfield. The group split over an administrative technicality within the diocese and 21 sisters came to Saint Louis to accept the school at Saint Agatha's Parish in the city and two out-state schools. They planned their motherhouse at O'Fallon, not far from Saint Charles. The sisters who remained in Illinois established their motherhouse at Ruma.[6] Both these congregations worked in the Archdiocese. The Sisters of the Precious Blood of O'Fallon, following the directions of Monsignor Martin Hellriegel, were to pioneer the liturgical movement in many parishes of the Archdiocese during the Twentieth Century.

While nuns, brothers, some priests, and many dedicated lay teachers bore a disproportionate share of the great work of Christian education, help came in a major and unexpected way. Just before the Civil War a Catholic bachelor businessman John Thornton died, bequeathing $10,000 each

to five nephews and nieces and Archbishop Kenrick. The rest of his estate was to go to the charitable works of the Archdiocese of Saint Louis. By final tubulation this amounted to more than a half million dollars. Almost a quarter of a million went directly to hospitals, orphanages, and other charitable institutions. More than a quarter of a million went to the parishes, all of them currently involved in the total education of their children. Thus most schools discussed in this chapter received a warm push from the will of their forgotten benefactor, John Thornton.[7]

Chapter IV: Immigration after Midcentury

The German Catholic immigrants from the Rhineland or Paderborn had experienced the effects of public education in their homeland. When the Prussian government took control of those areas it looked upon education as a state function. At the same time, it supported the parochial schools.

It is not surprising then that the most prominent German-American layman of mid-nineteenth century, Henry Spaunhorst, should take the lead in seeking justice for children in independent schools in Missouri. A native of northwestern Germany, Spaunhorst had come to Washington, Missouri, with his parents at the age of eight. In 1849, he had moved to Saint Louis. Steady and enthusiastic, he advanced in the business world. Elected state senator shortly after the Civil War, he served with distinction for three terms.

In a speech to the Missouri Senate on March 2, 1870, Spaunhorst attacked the Prussian notion that the state was the educator of youth. Spaunhorst insisted that education was a parental obligation and called on the state to support, not to supplant, parents in carrying out this duty. "Let the state gather the common school tax and income from the public school fund and be its custodian," he insisted, "and distribute the funds equitably under proper regulation, but leave the choice of the books and teachers to the parents who are the natural guardians of their offspring. Let the state assist and promote education, but not direct the kind to be given."[1]

Unfortunately, the American middle west and later the entire country was incorporating the totalitarian aspect of the Prussian system of education, that looked on education as a function of the state. But it did not accept the other part of the Prussian plan whereby the state dispersed its educational funds through various religious school systems. Had strong Lutheran, Episcopalism, Methodist, Congregational, or Baptist groups demanded their fair share of educational benefits, the program that Spaunhorst recommended would certainly have prevailed. Unfortunately, the Lutherans were not yet organized along these lines state-wide even though they had conducted parochial schools in Saint Louis as far back as 1839. The other Protestant communities found that the public schools of the time reflected their general Protestant-Christian orientation.

Some Catholic groups tried to keep the Catholic community within the mainstream of public education. They realized that the public school was gaining a revered place in American life, almost as sacred as the established churches of the Old World. They felt that Catholics could not afford to go a separate way. Fr. Edward McGlynn, noted social reformer of New York, a public school graduate himself, argued strongly in favor of Catholic attendance at public schools. Fr. David Phelan, explosive editor of **The Western Watchman** in Saint Louis, an independent and forthright ferreter of humbug, had his own misgivings about parochial schools. He believed that so many of them, foreign language schools that they were, did not adequately prepare youngsters for American life. He repeatedly questioned the decree of the Third Provincial Council of Baltimore (1884) that called for a school in every parish. A few years later, Archbishop John Ireland offered a program that might have kept Catholic-based schools within the gambit of public education.

A group of German-American priests, led by Father William Faerber of Saint Louis, editor of a magazine for the clergy, defended parochial schools, even if they sometimes reflected a culturally nationalistic spirit. Besides the journalistic bouts between Fathers Phelan and Faerber, a neighborhood but hardly neighborly pastoral war raged between Fathers Francis Kielty of Holy Angels and Francis Goller of Sts. Peter and Paul, twenty blocks from each other on the near south-side. Father Kielty's well-to-do parishioners built a small church near Lafayette Park but opened no school; little Father Goller on South Seventh urged his poor people to build a Gothic cathedral and large schools. Within thirty years Father Kielty watched his people flee westward, while Father Goller's congregation still sang **Stille Nacht** under its lofty arches.

Saint Louis Catholic individuals took an active part in the development of public education in the last quarter of the nineteenth century. Many Catholic young women, especially of Irish-American ancestry,[2] taught in the public schools during the days of Superintendent William Torrey Harris. Further, a Catholic businessman and member of the School Board John Brady, led the fight for free textbooks for public school children[3] and won the nickname "Textbooks Brady" from a grateful citizenry. After the departure of Mr. Harris to be U.S. Commissioner of Education in the last decade of the century, relations of the public schools with the Catholic community deteriorated.

Saint Louis grew amazingly between 1845 and 1870. It rose to fourth place in the nation and became one of the largest cities in the world. After 1870, however, the only numerous body of immigrants to come to Saint Louis, German Catholics from Paderborn in northwestern Germany, fled the persecution of Chancellor Otto von Bismarck. The so-

called "new immigration" from eastern and southern Europe largely missed Saint Louis. Similarly, Saint Louis did not feel the incredible urban growth in the Twentieth Century that overstretched such cities as Chicago, New York, Los Angeles, London, Berlin, Tokyo, and Mexico City.

Saint Louis' newcomers from Poland, Bohemia, Slovakia, Croatia, Slovenia, Italy, Lithuania, Lebanon and Mexico, small though they were in proportion to the influx in other cities, received a warm and appreciative welcome from the local newspapers. The **Post, Globe, Star** and **Times** repeatedly featured the songs, costumes and customs of the immigrant peoples.[4] Many immigrants settled in the Soulard District on the near southside, an area of ethnic enclaves, with a church attendance quite out of proportion to the attendance by other low-income groups in the city.

Several of these nationalities had their own schools, following in the example of the Bohemians. Monsignor Joseph Hessoun made St. John Nepomuk's the most influential Bohemian parish in the entire nation during the last quarter of the nineteenth century. Polish Catholics organized St. Stanislaus in 1885 and St. Casimir's in 1889, with schools starting simultaneously. The first teachers in the latter school were laymen.

Geographically, the city of Saint Louis had originally grown north and south along the curving river. With the draining of Chouteau Pond at mid-century, the major thrust of the City's wealthy was westward, even though a fan-like growth continued throughout the metropolitan area. The laying of railroad tracks in Mill Creek valley to the west and the setting aside of Forest Park in the central west end divided the city north and south. In the last quarter of a century the archdiocese opened new parishes on the north side such as St. Engelbert's, and on the southside such as St. Frances de Sales, St. Agnes and St. Aloysius; its main thrust, however, like the city's, swept dramatically westward with the opening of over a dozen new parishes, most of them of predominantly Irish-American patronage. Among these were Holy Name, St. Teresa's, St. Alphonsus (Rock), and St. Francis Xavier (College) Churches located on Grand Avenue, and St. Matthew's Visitation, St. James and St. Mark's farther west.

Consistent with this growth pattern, Catholic colleges and academies moved west. Christian Brothers College jumped from Ninth and Cerre to Kingshighway at Easton, Saint Louis University from Ninth and Washington to Grand and Lindell, City House of the Religious of the Sacred Heart from the central city to Taylor at Maryland, and the Visitation Sisters from Cass Avenue to a new site on Cabanne west of Union.

During this same last quarter of the nineteenth century, under the leadership of Mother Agatha, the sisters of St. Joseph staffed 16 more schools in Saint Louis. Sister Adele Hennessey, Supervisor of Schools for the Josephites, directed the preparation of a **School Manual** that prescribed a course of study, introduced new teachers to classroom techniques, set methods of teaching various disciplines and formulated a general plan for conducting schools. Sister Adele also served as superior of the central residence for Josephite Teachers in the northside schools at the old Clemens mansion on Cass. In the early 1890's Mother Agatha announced plans for a central high school for girls on the Clemens property.[5] Unfortunately the suggestion fell into the no-man's land at the end of Archbishop Kenrick's term and the coming of Archbishop Kain when no one could tell who was in charge. At this time also, the Clemens complex hosted the first Catholic teachers' institute. Sisters of various congregations took part, with lay teachers presiding. With the increasing opportunities for teaching in both religious and lay context, a number of experienced lay teachers joined the Sisters of St. Joseph.

By this time, the confusion brought about by the coming of Bishop Kain ended with the death of Archbishop Kenrick. In 1896, the new Archbishop, formerly Bishop of Wheeling, West Virginia, received the symbols of his office. His term proved to be, for the most part, a time of waiting between two giants, Kenrick before him and Glennon who would succeed him shortly after the turn of the century.

Though not destined for the distinction of these two, Kain moved in two important areas. He called an archdiocesan synod in 1896 that clarified the position of the ethnic parishes, and insisted that every pastor establish a parochial school within two years and that every parent send their children to these schools. All parishoners, not just parents of in-school children, were to support these schools. Kain set up a school commission to explore educational methods and adopt uniform textbooks for the parochial schools.

The next years of Kain were times of uncertainty. It was not until the Fourth Synod in 1902 that the educational commission actually came to be. The three leaders represented dominant national groups in the city: Fr. Edward Fenlon for the Irish, Fr. Henry Hukestein for the Germans, and Fr. Urban Stanowski for the Slavic people.[6] The Commission recommended certain subjects and a list of textbooks but did little else during Archbishop Kain's last year.

Chapter V: Glennon's Grand Designs

When the tall, eloquent, and youthfully handsome Coadjutor Archbishop John J. Glennon succeeded Kain in 1903 he spurred Church activity in many sectors. He gave direction to archdiocesan affairs that had not felt a steady hand since the departure of Coadjutor Bishop Patrick Ryan for Philadelphia twenty years before. He gave his full support to the Catholic University in Washington. He entertained hopes for the building of a new cathedral. As a civic leader he encouraged preparations for the World's Fair, the Louisiana Purchase Exposition of 1904.

At that time, incidentally, along with Father William Banks Rogers, S.J., president of St. Louis University, Archbishop Glennon hosted the meeting of the three Catholic educational associations — one of schools, one of colleges, and one of seminaries — that formed the Catholic Educational Association. Meeting at St. Louis University in July, 1904, the Association's Joint Committee on High Schools made recommendations that each diocese establish high schools, that all parishes support them, and that these schools be free. Archbishop Glennon attended this meeting, participated freely in the discussions, and vigorously supported the movement.

He had strong views on Catholic education, a great concern for schooling in citizenship, and the need of moral and religious training. He preferred separate schools for boys and girls. He believed that schools should receive a fair share of tax moneys. He recommended a direct subsidy to teachers of non-religious subjects in all schools. This, he suggested, would forestall the charge so often made that aid to religious schools would violate the traditionally separate spheres of Church and State.[1]

Because the beginning of the great Cathedral on Lindell preoccupied his immediate concern during the next few years (1905-1909), he was not able to concentrate on the development of high schools

At the Sixth Synod of the Archdiocese, held in 1910, however, he appointed a three-man commission to guide this important venture. It consisted of the two vicars-general, Monsignor Otto Hoog and Joseph A. Connolly, and the archdiocesan superintendent of schools, Father Aloysius Garthoeffner, pastor of St. Mary's Church. An indefatigable worker and a good educator, the young superintendent had seventy Catholic schools with 22,000 pupils under his charge.[2] Like Glennon, he dreamed of developing a high school system in the Archdiocese.[3]

Not long after this appointment, and in accord with the resolution of the Sixth Synod of Saint Louis, Garthoeffner began his visitation of the schools. He noted that the lower grades of the schools were well filled, but the upper grades were relatively small. Upon investigation he learned that children tended to leave the Catholic Schools at seventh or eighth grade to enroll in the public schools in order to facilitate their acceptance into the free public high schools. Those who had not graduated from the public elementary system had to take a special entrance examination. Some of the parishes had opened high school classes in their schools, but these fully established high schools could not take the students to accredited graduation.[4] Garthoeffner's investigation further revealed that about one sixth of the public high schools students were Catholic. He saw the need for a high school system that would relate to the elementary school as well as to the colleges that some of these high school graduates would

Catholic Priest educators of the nation convene at Saint Louis University in 1904 to form the National Catholic Educational Association under the direction of Bishop Dennis O'Connell, President of the Catholic University of America (at the left hand of Archbishop Glennon).

surely attend.[5]

Spurred on by support from the Archbishop, Garthoeffner set up plans for high school centers. Already existing parish facilities could accommodate them for the September 1911 session. The schools would teach only a freshman class the first year. One or two rooms in several centrally located parochial schools would provide the needed facilities until such time as the archdiocese could erect more spacious and permanent buildings. After a summer of tedious arrangements, three centers opened. Sisters of St. Joseph taught north side girls at Kain Center, utilizing facilities of St. Teresa's School on Grand at North Market. School Sisters of Notre Dame taught south side girls at Rosati Center housed in the Saint Francis de Sales School on Iowa near Gravois. Brothers of Mary taught boys at Kenrick Center in the SS. Peter and Paul plant on the South Seventh Street. The Archdiocese had taken an important step, but it was only one step. If the high schools were to flower, much work remained in the years ahead.

flower, much work remained in the years ahead.

While Father Garthoeffner had the needed support of influential men especially Archbishop Glennon,[6] his plans did have its critics. Criticism came from clergy and laity alike. Some pastors and parents questioned the need of secondary education. Others felt that the parish "high schools" then in existence sufficed. They challenged the need for a diocesan system. Others wondered about the liberal arts content of the schools. After spending "hundreds of thousands" in teaching the liberal arts, the schools graduated many girls who "could not even sew on a button." These critics would have preferred trade schools.[7]

Financial problems outstripped other issues. The churches were already in debt. Many pastors felt that the money given to the high schools would have to come from contributions

that would otherwise have gone to the parishes. Furthermore, some questioned the **FREE** character of these schools, suggesting that the notion had a Socialist tinge. Others thought that free Catholic high schools would be "the undoing of religion in this country," since "people have no respect for what costs them nothing."[8] Bishop Rosati, incidentally, had used the argument with Pope Gregory XVI when he asked that the Pope allow the Jesuits to charge tuition at Saint Louis University in the 1830's.

That still left many who supported the high school movement, free or not. One hundred twenty-one students from thirty-six parishes enrolled in the ninth grade centers in September 1911, even though final notice of their opening did not come out until August of that year. The next year showed an increase in enrollment with one hundred ninety-six applications from forty-five parishes already on file by June. This forced a reassignment of physical facilities. The Daughters of Charity had conducted a tuition school at the old Saint Vincent Seminary* on the present site of the Missouri Theatre Building, but had closed this excellent institution to devote all their attention to poor children. The Archdiocese leased the building for a girls' high school that brought together teachers from the two centers, and joined the names to form Rosati-Kain High School. The girls high school remained on Lucas and Grand Avenue until 1919. Archbishop Glennon appealed to the Catholics of St. Louis for $150,000 to build a new high school. For a variety of reasons, this amount was not immediately forthcoming. Instead of erecting a new school building, the Archdiocese purchased the old Hayes mansion on the northeast corner of Lindell and Newstead and adapted it.

Kenrick High School for boys moved along well with growing enrollments at SS. Peter and Paul for two years. In 1913, the Archdiocese converted a three story residence at the corner of Locust and Leffingwell to use as a school and a residence for the brother-teachers. Again in 1917 the Archdiocese faced the problem of inadequate quarters. With a declining enrollment in its parochial schools, St. Bridget's Parish offered the answer. The boys attended school on Stoddard Street near Jefferson.

Finances formed the perennial problem in establishing the high school system. From the beginning, Father Garthoeffner wanted the schools to be free. He believed that the Catholics of the Archdiocese should support them. The idea of the free high school was a valid one. All earlier Catholic secondary schools in the city had charged tuition. Financial difficulties barred many youngsters of high school age from them. Furthermore, the free public schcol offered a real rival in competition for enrollment.

With the establishment of the high schools, the archdiocese had to meet the financial problem. The Catholic High School Association had gotten underway in 1911 to support the schools by soliciting free-will efferings from local Catholics.[9] The centers operated inexpensively enough at the start. They used already existing facilities and received many donations of equipment. The Sisters worked without recompense, and were to do so for the first decade.[10] In the face of mounting debts and the need of expanded facilities after the first year, the High School Association put out pamphlets on the schools to elicit the support of lay Catholics and clergy alike.

The Archdiocese changed plans in 1913, and asked the parishes for an assessment of 2 percent of total revenue for the ensuing five years.[11] This assessment was to continue beyond the five years. The minutes of the meeting of the Board for 1926 would show a motion to increase the parish assessment to 3 percent. The schools also would begin to charge ten dollars annual tuition that same year. Later on the student and parish would share the cost of education at the Archdiocesan high schools.

In the meantime, both the boys' and the girls' schools needed new permanent plants. On the occasion of his silver episcopal jubilee in 1921, Archbishop Glennon authorized a drive in the diocese for a quarter of a million. The generous gift of Archdiocesan Catholics brought to reality the present Rosati-Kain High School, east of the great Cathedral on Lindell. On this same occasion Mrs. William C. McBride donated a similar amount for a boy's school to the memory of her late husband. The Brothers of Mary moved their students from old Kenrick to the new McBride High School on North Kingshighway at Cote Brilliante upon the completion of the building in 1925.

During all these years of high school development, parishes grew. Archbishop Glennon started 19 new parishes in the city. Thirty-one that exist today in the county date to his time. All but three of the parishes that started in Glennon's time in the county have schools and all but four of the 19 in the city.

Cardinal Glennon showed his sense of sociological realities in selecting the exact place to locate the Catholic church. If a public school existed in the area of a newly designated parish, Archbishop Glennon recognized this as a focal point of the community at the time and located the Catholic parish as near as possible. This would take advantage of the already-existing neighborhood pattern. Secondly, it would give those Catholic children temporarily or permanently in the public school easy access to Church. As time went on

* A graduate of the school, Louis Furling, still lives on Finney near St. Ann's Church. She attested that her schoolmates were almost all girls of early French families. French was a subject required of all.

and people had built their church and then a school, it would be easy for the younger children to go to Catholic school across the street from the public school their older brothers and sisters had attended. Typical of the immediately contiguous parish schools were St. John the Baptist on Delor adjoining the pre-existing Long School around the corner on Morganford, and Epiphany on Smiley at Ivanhoe across the street from Longfellow School.

In the meantime, the new Kenrick Seminary got underway on Laclede Station Road in Southwest Saint Louis County. In 1915, under such distinguished Vincentians as Father Charles Souvay, C.M., Scripture scholar, and a contributor to the **Catholic Encyclopedia**, who was to end his career as Superior General of the Congregation of the Mission, Kenrick trained man from over 20 dioceses in the middlewest. Eventually, it lined its corridors with portraits of episcopal alumni, including two reigning Cardinals, John Cardinal Cody of Chicago and William Cardinal Baum of Washington.

The Marianists who taught at McBride and old Sts. Peter and Paul, and had opened Chaminade, a boarding school for boys in central St. Louis County, developed their own normal school for boys in central St. Louis County, developed their own normal school on Denny Road (later Lindbergh or Kirkwood Boulevard) in Kirkwood. The Jesuits who had their seminary at Florissant and then continued their education in philosophy and theology studies at Saint Louis University, opened two new high schools besides Saint Louis University High between 1908 and 1916, one on North Eleventh, the other on Compton near Lafayette. In 1924 they concentrated their efforts in one prep school on Oakland. The Christian Brothers College had won regional recognition as a fine small college. After fire destroyed the school on North Kingshighway in 1916, the Brothers concentrated on an excellent high school on Clayton Road just to the west of Forest Park.

On the higher educational level in the 1920's, Saint Louis colleges started what might have proven a tremendous development: the program of corporate colleges. Local Catholic educators affiliated all the schools, so that those who attended Maryville, Fontbonne, or Webster Colleges and some of the junior colleges received credit and degrees from Saint Louis University. Unfortunately, just before Catholic education in general became concerned with the proliferation of Catholic institutions at the beginning of Vatican II, the cooperate college system of Saint Louis University went out of existence.

Expansion marked secondary education in the Archdiocese from 1925 to 1946. Rising enrollments soon exceeded the limits of the two new buildings. The Archdiocese opened a new high school for boys in 1931 at 4701 South Grand. During its first two years, Christian Brothers staffed this school. in 1933, the Brothers of Mary took charge of South Side Catholic, later to gain the name of St. Mary's High. In 1942 North Side Catholic High School, later known as Laboure, opened just west of Union, a few blocks south of Calvary Cemetery. This school broke a Saint Louis Catholic high school pattern. It was co-institutional — the Brothers of Mary teaching the boys and the Daughters of Charity teaching the girls.

As the years of World War II wore on, larger plans for expansion had to take place. In September of 1944, the high schools turned down 628 students because of lack of space. Accordingly, the Archdiocese launched a drive for one million dollars on November 1 of that year with plans to build six new high schools after the war. Archdiocesan Chancellor John Cody — now Cardinal Archbishop of Chicago — brought the drive to a successful completion in December of 1944. A new era in the history of secondary education in the Archdiocese was about to begin.

Chapter VI Interchanges, Integration, Innovation

Religious institutes, men and women, gave largely and generously to the work of education in the St. Louis Archdiocese. These same orders in turn profited from their work here. Many young men and women chose to follow in the footsteps of their teachers and dedicated their lives to the Christian education of youth. Vocations from the St. Louis area rose for the congregations that worked here. At the time of the hundredth anniversary of the diocese (1926), a good opportunity offered itself to reassess the development of these institutions. Msgr. John Rothensteiner did this in his **History of the Archdiocese.**[1]

At that time, the Religious of the Sacred Heart, the pioneer congregation of women in the Archdiocese, staffed Maryville College and an Academy in South St. Louis, the Academy of the Sacred Heart and a school for orphans on North Taylor near the Cathedral, a school in St. Charles, and would soon begin a second high school, Villa Duchesne in the county.

A group of nuns converge in Saint Louis to discuss problems of the educational apostolate and related challenges.

The Daughters of Charity, another pioneer congregation, that taught schools on the parish level in the early days, later taught at a "select" or tuition school for girls on Grand. They gave this up to work exclusively for the poor and by the mid 1920's confined their educational apostolate to a technical school on Cabanne. The Sisters of St. Joseph staffed St. Joseph's Academy, Fontbonne College, thirty-one schools in the city and three in the county, with 224 nuns teaching elementary schools. Nine of these schools began during the first fifteen of Archbishop Glennon's years. Their novitiate was in Webster Groves.

The Sisters of Loretto, pioneer educators in outstate Missouri, had 13 schools in the city, five in the county, an academy on Lafayette, and Webster College. The School Sisters of Notre Dame had opened a high school near their convent adjoining Jefferson Barracks, eighteen schools in the city and eighteen in the country, with 219 sisters in parochial education. The Sisters of the Precious Blood whose convent was at O'Fallon, conducted St. Elizabeth's Academy on Arsenal near Grand and taught at six schools in the city and twenty in the county, with 108 sisters involved in elementary education. The Ursuline nuns had a novitiate near Herculaneum, an academy in Kirkwood and eighteen other schools in the diocese or other counties and one in the city. The Sisters of Charity of the Incarnate Word had opened a convent school in Normandy and taught five schools in the city and three in the county.

The Sisters of St. Francis had five schools in the city and eight in the county, the Dominican Sisters of Sparkill, New York, four in the city and two in the county, and the Sisters of Mercy, the Polish Franciscans and the Sisters of St. Francis, three each, the Sisters of the Blessed Sacrament, two, and the Daughters of Charity, the Apostolic Zelatrices, the Sisters of the Sacred Heart, and the Sisters of Charity of the Blessed Virgin, one each. The Sisters of St. Joseph and the School Sisters of Notre Dame combined to furnish the teaching staff at Rosati-Kain Archdiocesan High School.

The Visitation Sisters still continued their Academy on Cabanne in west St. Louis. The Sisters of the Good Shepherd taught disturbed girls; the Oblates, the Sisters of Christian Charity, and the Sisters of the Holy Cross taught orphans at the homes that they conducted.

The Sisters of St. Joseph opened St. Joseph Catholic High School for Blacks in 1937 under the direction of Sister

Anna Joseph, C.S.J. and later Sister Ann Adelaide, C.S.J. The faculty, originally all-white, integrated with the addition of Thelma Lewis in the music department.

Diocesan seminarian Patrick Molloy began to coach the teams at St. Joseph. After his ordination, Fr. Molloy remained counselor and coach of the boys. He scheduled games with McBride Archdiocesan High School, and the city's oldest boys' high schools, St. Louis University High and Christian Brothers. By 1943, the Catholic League formally invited St. Joseph to enter into competition. The Catholic League stood high in city, regional, and state-wide competition. McBride High had already won a state basketball title. St. Louis University High and C.B.C. were to win it repeatedly in ensuing years. These three schools had also won a number of city football titles. St. Joseph came to share the League's prestige.

Little St. Joseph entered the first black basketball, baseball, football, and track teams in integrated high school competition. It became the first black team to gain membership in the Missouri State High School Athletic Association, the first black basketball team to compete in a state tournament with 550 other teams, all white, the first black team to be entered in a Missouri State High School track meet, and the first black high school to be a member of the high school league. Athletics opened the door for other integrated activities such as speech contests.

In 1944, St. Louis University became the first university in a former slave state, to integrate on all levels, student, faculty, and administration, in all its many schools and departments. In 1946, St. Louis University High School integrated its student body, the first high school in the state of Missouri to do so. St. Louis University High School also scheduled athletic contests with black public high schools. Grace Bumbry, a senior at Sumner destined for fame as a Metropolitan opera star, led the National Anthem to open this first game between a white and a black public high school in the city of St. Louis.

In 1946, when a new archbishop, Joseph Elmer Ritter, came to St. Louis, the need of new high schools faced him. The facilities at St. Joseph High School on Page were inadequate. He noted that only 400 of the 58,000 pupils in parochial schools were black. Some pastors in the city were adamant about parochial prerogatives, and yet refused to allow black Catholic residents to participate in church activities. In the fall of 1947, Archbishop Ritter instructed all pastors throughout the Archdiocese to accept Catholic children of their parishes, whatever their race, for the 1947 school term. Many priests and laymen privately expressed their dislike. Some lay people openly rebelled, threatening to take the Archbishop to court. He pointed out to all that such action automatically brought excommunication. That muted open opposition.

The majority of Catholics took the integration matter in stride. They had received little pastoral direction in this area over the years, but the whole nation and the world was moving in the direction Archbishop Ritter pointed. Religious and secular publications throughout the country hailed the Archbishop's action. Seven years later, the Supreme Court of the United States pushed the St. Louis public schools in Cardinal Ritter's direction.

Just as he had read the trend of the nation in the integration question, Cardinal Ritter followed the national pattern of co-ed high schools in the new schools that opened during the following years: Mercy in University City, Du Bourg in the southwestern section of the city, and Laboure in the northwest. De Andreis started out as an all boys' school as had been the tradition of higher education in St. Louis. Only parochial highs such as St. Francis de Sales and St. John the Baptist, and St. Joseph for blacks had previously been co-educational schools.

The archdiocese looked beyond the recommendation of the Third Provincial Council of Baltimore for "a school in every parish." It hoped to make Catholic education on all levels available for all children. With the post-war expansion of religious activities, the archdiocese opened many new schools on both the elementary and secondary level. Population experts, such as Dr. Clement Mihanovich, head of the Department of Sociology at Saint Louis University and several of his associates especially Father John T. Richardson, C.M., had misgivings about the location of some of these schools. They offered data to show that in twenty five years, Catholic families would not be living where the archdiocese was building such schools as De Andreis, south of O'Fallon Park and Laboure twenty five blocks farther west. The educational planners under neither Cardinal Glennon nor Cardinal Ritter gave sufficient heed to this data.

A plan of great value to Catholic education in the Archdiocese and in the nation at large grew up in the early 1950's: the Sister Formation program. Under the impetus of Sr. Bertrande and others, the Daughters of Charity set up a program exclusively for nuns at Marillac College, in suburban Saint Louis. Long overdue, this program unfortunately came too late to have the great impact it might have had.

In the meantime, St. Louis University had developed many programs of training for religious and lay teachers. In the beginning, the University tailored many of these programs to the particular rules of the Sisterhood, by sending teachers on Saturday morning to conduct classes at the various religious houses in the city. Later, nuns came in great numbers from all over the country to sharpen their educational skills at St. Louis University.

With the establishment of a Department of Special Education in September 1950 under the direction of Father Elmer

Cardinal Ritter walks through the Guard of Honor after blessing the new Bishop Du Bourg High School in Saint Louis Hills.

Behrmann, the Archdiocese became the first in the country officially to offer special educational services to the mentally retarded at the diocesan level. It began with five special classes for children between six and sixteen at five parish schools. Two years later, School Sisters of Notre Dame staffed St. Mary's Special (residential) School that combined a balanced program for the optimum guided growth of the children. In 1954 the Department began a senior program for the optimum guided growth of the children. That program for ages 16 to 21 stressed practical work experiences and the development of social skills and attitudes. Over the years the Department moved into a CCD program for the handicapped at 18 parish schools in city and county, began a pre-school program, a summer camping program, and classes for children with specific learning disabilities. Three priests, twenty nine sisters and 46 lay people reached over 888 students annually in the special education programs.

During the years of Cardinal Ritter, the Archdiocesan Expansion Fund aided in the birth and growth of new parishes that averaged three a year. New parishes meant new schools in forty three of fifty-three new parishes in city and county during Ritter's 22 years. The program provided a revolving fund that allowed for internal development within the system.

The Archdiocesan Superintendent of Schools, Monsignor James Curtin, outlined the progress of the Catholic schools of Saint Louis in the 1963 pre-NCEA convention issue of **The Catholic School Journal.** In the first fifteen years of Archbishop Ritter's episcopacy (1946-1961), the Archdiocese had opened forty-five new parochial schools educated 87,000 students, the high schools, 23,000, a total of 110,000 students. The number of lay teachers rose from forty-

Monsignor Curtin pointed out that early in the previous year the archdiocese had assumed direct responsibility for the elementary schools and set up a school board of twenty-five pastors—thirteen chosen by the archbishop, and twelve elected by their fellow pastors.

The archdiocesan office handled teacher recruitment and the hiring of lay teachers with a view to the total good of the archdiocese rather than the specific good of an individual parish. At the time, the increase in school population rose out of proportion to the number of sister-teachers. Far more lay teachers joined the Catholic school system. The school office froze enrollments at the 110,000 mark, and set out to balance the quality of instruction in suburbs and inner-city parishes and thus furthered the education of blacks.[3]

From a standpoint of 15 years, it seems appalling that a school board in as ancient and distinguished an Archdiocese as Saint Louis should consist only of clerics in the mid-1960's. If one might fault the Archdiocese, it could also fault the parishes. Few if any parishes in the city had school boards with laymen exercising leadership, much less sharing the school authority.

Archdiocesan control of specific schools in certain areas had its advantages, usually of a short-range nature. It added supervision on curriculum development. The local pastors retained the hiring of teachers and the financial responsibility. Archdiocesan guidance brought greater uniformity throughout the area. It expedited regional planning that looked to a fair treatment of all, and it brought an expertise in relating local developments to the wider educational picture throughout the nation.

Reverend (later Monsignor) James Curtin welcomes Arthur Holley Compton, Nobel Prize winner, as keynote speaker to the annual Catholic High School Teachers Institute at Rosati-Kain High School in 1956.

Chapter VII: Vatican II Reverberations

The debates and decisions of the Second Vatican Council and the social changes that occurred about the same time, caused a dramatic and unexpected shake-up in Catholic education in the United States. In a televised interview of May, 1967, Cardinal Ritter contrasted the educational climate of the Third Plenary Council of Baltimore—when the American bishops called for a Catholic school in every parish—and the contemporary scene. He discussed the generally improved relationships between various religious groups, the impossibility of educating every child in a Catholic school, and the costs of maintaining schools. He concluded: "The vast parochial school system existing in the Church would not be started if it were proposed at the present time." [1]

This astute observation of Cardinal Ritter reflected a wide-spread change of opinion. In looking at the percentages of Catholic children still not in Catholic schools, many came to realize that the goal of "every Catholic child in a Catholic school" was simply not attainable. Many Catholic social commentators pointed to the large segment of parish revenues that went to the education of parochial school children while the other children of the parish received little formal religious training. These observers suggested a reallocation of resources. Some liturgists had long insisted that the liturgy should and could be the great educative force in Catholic life. At Vatican II liturgists broke through on a narrow front and fanned out. The Catholic School did not form a prequisite of many of their programs.

Ecumenists, too, anticipated a growing cooperation between members of various Christian denominations and an ultimate convergence of Christians into one flock. In such a spirit, distinct Catholic schools seemed unnecessary. In fact, one of the leading Catholic educators of the country, the president of an influential mid-western university, made the statement: "If we had had a common translation of the Bible in the middle of the last century, as we do today, acceptable to Protestants and Catholics alike, we would not have started a separate school system."

Programs of federal aid that went almost exclusively to public schools put an added burden on Catholic parents and teachers. Some of these programs offered opportunities to public school students, especially those with a special need, that Catholic schools could not match. While Catholic school students in Saint Louis generally had considered their schools superior to the public school across the street, those in other cities often had a sense of going to a less distinguished type of school. This feeling of inferiority grew more widely in the late Sixties and early Seventies, and penetrated even some sectors of the Saint Louis parochial schools.

At the same time, the decline in number of religious vocations, the return to lay life of so many members of religious congregations, and the choice of other apostolates by many teaching orders decimated the staffs of many schools. The Peace Corps, Vista, PAVLA and other programs attracted many young people who at another time might have entered religious life. The Church emphasized the lay apostolate and the sanctity of the married state. Many young men and women saw a far greater opportunity for service to God and neighbor in lay life than previous generations had done. No doubt a variety of factors explain the return of so many Religious to lay life. Final understanding of these factors await scientific studies of a sociological, psychological and theological nature.

The reassessment of religious life spurred by Vatican II contributed to the decline in numbers of available teaching religious. In programs of renewal, one religious institute after another received encouragement from the Holy See to return to the spirit of its founder. In doing so, many religious orders saw that while their first members had undertaken varied apostolates, American religious women had concentrated almost all their attention on teaching and hospital work. The wider activities of a social reform nature, of catechetics, of religion teaching outside of the traditional classroom situation, proved to be apostolates common to many religious orders at their founding. In choosing to apply for such apostolates the Sisters were only doing what their founder had wanted.

As religious sisters moved out, many more lay teachers came into the parochial school system on elementary and high school levels. Fewer new schools opened in the archdiocese. Rare was the new parish in the County that started out with a school. In the meantime, many of the inner-city parishes no longer had large enough congregations to continue. This proved especially true in old neighborhoods where parish churches stood extremely close together because of their varying national congregations. Such were St. Stanislaus (Polish) and St. Leo (Irish), east of Jefferson Avenue, a few blocks north of Washington, and Visitation (Irish) and Holy Ghost (German) on Taylor, relatively the same distance north of Washington.

Since the number of churches outstripped the needs, so did schools. Some of the inner city schools closed, some consolidated. Slowly new patterns emerged. It became clear that

the almost Pollyannish aspects of the ecumenic spirit would fade away. They had no basis in reality. The good will that many deeply religious people had one for another, did not grip everyone. Certain groups such as the Americans United for Separation of Church and State continued to fight every single effort Catholic people made to get a fair share of publicly funded educational benefits for their children. If the federal government did push through any educational help such as the Education Act of 1965, Americans United called it "the greatest threat to your religious liberty." In the name of patriotism, presumably fair-minded and religious people worked against the Catholic schools as forthrightly and strongly as the Know-Nothings did in the 1840's.

Slowly, people realized that many presumptions of early post-Vatican II expanding ecumenism were premature, by generations perhaps. At the same time, it became clear throughout the country that most parents wanted Catholic schooling for their children, and, in some instances, were willing to carry on in spite of the reluctance of the clergy. Many were ready to make great sacrifices in the interests of their schools. They muted a consistent criticism from enemies of parochial schools that the clergy forced the schools on reluctant parents. A Notre Dame study on the future of Catholic schools showed that parents chose Catholic schools for three principal reasons: 1) patterns of discipline; 2) academic excellence; and 3) moral and spiritual values in teaching.

Parishes began to realize that they could not allocate for other needs the money formerly spent on schools. The money had come in precisely for school purposes. If no schools existed, a similar amount of money did not come in for general parish purposes. At the same time, public education began to feel a crunch of problems, especially in the big cities. Teachers who had turned to the public system for better pay and security benefits found counterbalancing disabilities in the "excited society" of the late Sixties and early Seventies.

Slowly Catholic educators began to express more clearly what they sought in the schools. Catholic teachers more clearly formulated their own educational philosophy: that they were giving an integrated view of life, and living what they taught, thus setting an example for their pupils. The wider public came to realize the importance for the young of that fundamental belief of the Catholic teacher, namely, that the pupil was a child of God, an individual of infinite worth.

The National Conference of Catholic Bishops reflected and spread this attitude in its message of November 1972, **To Teach as Jesus Did.** If one can plod through the bureaucratic manner of presentation, he will find that this proclamation repeated the distinctive contribution of Catholic schools: "The integration of religious truth and values with the rest of life."[3] It emphasized the benefits of private education to the entire nation by preparing loyal, intelligent, upright citizens, and to education itself by providing competition for public schools, and keeping alive the national tradition of freedom of choice. It urged Catholic educators to cooperate more with public school teachers.[3]

The Bishops questioned the allegation of some that "other forms of Christian service take unequivocal priority over service rendered in the classroom."[4]

The Bishops wanted the parishes with "Catholic schools to explore new ways of placing them directly at the service of the parish community. "The school," they stated, "should be a focal point for many educational efforts. . . ."[5] Since programs for the children of the parish who were not in parochial schools were, in the words of the Bishops, "an essential part of the Church's total educational ministry, their staff and students should be integrated fully into the unified educational ministry of the local Christian community."[6]

Anticipating this recommendation of the Bishops by one year, the Archdiocesan School Board had presented to Cardinal Carberry in 1971 a "one school" concept.[7] Basically, this program called for only one educational institution in each parish. In most parishes, that institution was the Catholic elementary school. In other parishes, it was the Parish School of Religion (the C.C.D.). According to the plan, in those parishes with a Catholic elementary school, the school would take the added responsibility of providing the religious education of all Catholic children whether or not they attended the parochial school.

Some school principals feared a dividing of their efforts with consequent loss to parochial education. Still others saw a desirable unity in the new religious program. It has its difficulties as well as its values. Certainly, time is too short for a final assessment, but the plans give indication of success.

In line with the encouraging guidelines of the American Bishops, the Saint Louis Archdiocesan Office of Education drew up a statement on the goals of education in a pamphlet entitled "Christian Witness in the Educational Ministry." All teachers, old and new, in Catholic schools reflected on these goals. This statement repeated the often-expressed view on the importance of the individual teacher. It did not concern itself with teaching techniques or professional competence, but with basic attitudes. It addressed itself to the image of the educator as a "person of faith," who shared in the mission of the Church to bring the Gospel to all men; as "a community builder," who worked as a part of the Christian community; and as one "serving others" in their search for meaning in their lives and justice in dealing wih others.

A group of lay teachers in the Archdiocesan high school had formed the Saint Louis Archdiocesan Teachers' Association, called SLATA, back in 1968. While it remained open to

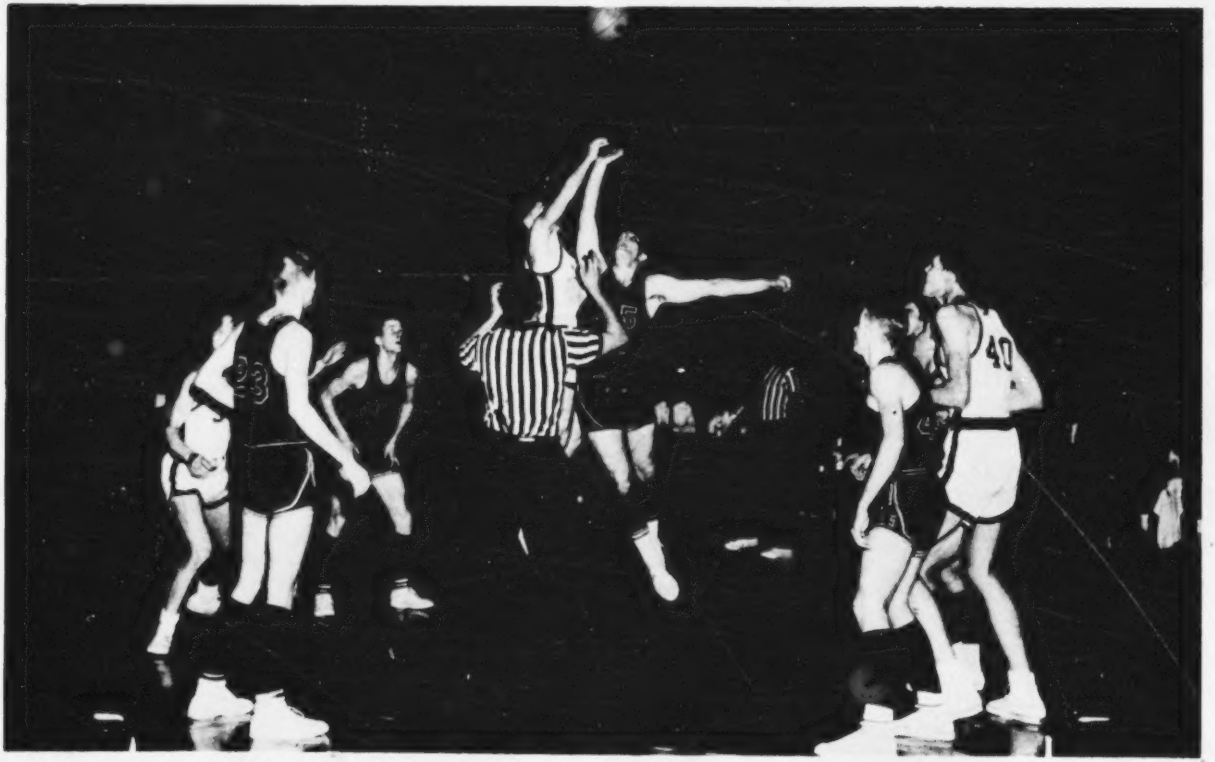
all, lay teachers made up a majority of its members, and in turn a majority of the lay teachers belonged to it. It set out to achieve ten diverse and desirable goals such as "to cooperate with the teaching role of the Ordinary in his role as Catholic teacher for the diocese," and "to aid in carrying and maintaining adequate salaries, sound retirement systems and such other improvements and working conditions as will enable teachers to function properly as a vital factor in educational progress." SLATA and the Archdiocesan Office of Education have worked cooperatively.

Chapter VIII: Sunrise ?

During the first century and a half of its existence, Catholic education in this country has heard its critics call it "un-Christian," "un-American" "narrowly sectarian," "divisive." Recently hostiles have dubbed it "racist." Since the middle-class Catholics, who were able to support the schools, lived generally in predominantly white neighborhoods or in suburbs, critics of parochial education began to accuse Catholic schools of fleeing from the inner-city and of becoming a refuge for segregationists.

The charge caused feature writers for newspapers and magazines to look more closely. They found the exact opposite to be true in city after city in the country. James E. Adams, Religion Editor of the Saint Louis **Post-Dispatch**, for one, studied developments at Holy Name School on North Grand near the Water Tower. Instead of being a refuge for segregationists, Adams noted that the Catholic schools in the city formed the only alternative many black parents had to the public school system.[1]

Globe-Democrat writer Peter Faur aimed the question directly at Monsignor John Leibrecht, Archdiocesan superin-



All-American Rich Niemann (No. 40) watches intently as state champion Bishop Du Bourg High School basketeers open against Crystal City in the 1963-64 State Tournament.

tendent of schools: "Do Catholic schools accept children of parents who wish to avoid integration?" Monsignor Leibrecht pointed to an Archdiocesan policy established in 1974 of not accepting transfer students from public school districts under desegregation orders. Further, many inner-city schools were able to continue because of the inter-parochial partnership program. Predominantly white middle-class parishes shared revenues with schools in "the old neighborhoods." In short, the charge of racism proved as unjust as the many other charges down through the years.

Many Catholic city schools, such as Saint Francis Xavier, educate a student body over 50 percent black and with a disproportionate number of Protestants. Even though the parish can hardly support it, this excellent institution continues.

Holy Name Catholic School in north Saint Louis was overwhelmingly white about ten years ago. In 1975, it had a declining student population of only 175. Things were not moving well when Mrs. Mary Alice Edwards, a black educator, became principal. She insisted on strong discipline and high academic goals. She was able to double the enrollment. In 1977 the school enrolled 435 students, only a few of them white, and almost 90 percent of them non-Catholic.[2]

When Cardinal Ritter came to Saint Louis in 1946, one percent of the 58,000 students in Catholic schools was black. Today, more than eight percent are black, about 5,800 in an enrollment of 70,000 in elementary schools, while blacks make up only about six percent of the population of 515,000 Catholics in the Archdiocese. In Catholic elementary schools in the city, 30 percent of the students are black, about 3,600 of 12,000. Approximately one third of the 200 teachers working in inner-city schools are black. Through various Archdiocesan funds, Catholics contribute about $670,000 annually for the support of predominantly black inner-city schools, besides supporting their own parish schools, and paying their share of taxes for public schools. Of the 20,000 students in 34 Catholic high schools here, about five percent are black. In 1976 the Archdiocesan School Board cut the number of Catholic high school districts, allowing for the possibility of more student transfers, and providing more classroom space for blacks.

After considerable decreases in enrollments for a decade beginning in the middle 1960's, Catholic school enrollments stabilized. Between 1972 and 1977, sixty-four schools opened kindergartens. Between 1974 and 1977, first grade enrollments increased eleven percent. Decreases in total enrollments in the past five years have not been as large in percentage as many public school districts. Many parents reaffirmed their desire for Catholic schools and have become more personally involved with them.

In the **Globe-Democrat** article mentioned before, Monsignor Leibrecht placed the credit for this tremendous achievement where it belongs: on the generosity of teachers, religious and lay.[3] One can hardly overestimate their sacrifices. The spirit of generosity and dedication of so many religious individuals and institutes started the school system and kept it alive. Sometimes religious orders of women taught in diocesan programs for ten years without so much as a dime of recompense. What this meant, then, was that all other apostolates of that congregation sacrificed to make possible its donation of service in this major educational effort. Lay teachers sacrificed better financial opportunities and life-long security that would be theirs in other systems. They know their schools offered a great share of headaches, but "there was something there!"

Religious-minded parents who believe in the centrality of God in any life-preparation program have a natural uneasiness about the secular humanism shaping the thinking in public schools, and that in the minds of many assumes the nature of an established religion. Some have misgivings about the disciplinary flexibility of these secular systems. Catholics accept the view that reasonable authority is a demand of our human condition, and binding in conscience. Many public educators follow the theories of French deist Jean-Jacques Rousseau, who looked upon authority not as a natural thing but a fabrication and God as an unconcerned "Architect of the World" rather than the "Provident Father" of the Judaeo-Christian tradition. Rousseau conceded to the one in charge only those powers the subjects choose to grant him at a given time. Thus the teacher really has no authority. Without authority, there can be no discipline.

What is extremely distressing to parochial school supporters is the complete disregard of the liberal community for their efforts to secure a sound education for their children. So doctrinaire has the liberal community become that it has repeatedly taken illiberal positions. Such was the support of the first federal education proposal in the early 1950's, the Barden Bill. This would have strait-jacketed every school district in the county in a narrow a-religious posture if those districts were to receive federal aid. Doctrinaire liberals have continued to exclude parochial school children from all legislation they support. The ultra-conservative sections have opposed all federal grants with equality and consistency, with no regard for justice to parochial school children or their parents.

In recent comparative studies of Church development in the United States, historians have given an appraisal of the

Integration in action: Mrs. Velma Boykin conducts the Montessori Program at Saint Francis Xavier School, while Father Faherty looks on. A sister of Bishop Joseph Francis of Newark, and of Dr. Norman Francis, President of Xavier University in New Orleans, Mrs. Boykin came to Saint Louis from Lafayette, Louisiana, with her husband, pharmacist Hargie Boykin, Jr.

contribution of the Catholic school. In his Consortium Book, **The Church Goes West**, Vol. Six of the "Faith of Our Fathers" Series, historian Myron Fodge discussed religious influences in American life. In the Catholic body, he emphasized the geographical parish structure, ethnic pride, the concentration in urban centers that allowed the diocesan structure to function smoohtly, the Church's concern for the "plight of the urban laborer," and the relevant urban ministrations.[4] He reserved his greatest tribute for the school system: ". . . for Catholicism, the ubiquitous parochial school passed from one generation to another the integrity of the Catholic faith."[5]

Catholic schools have values that transcend the interests of individuals who attend them and their parents. They are not simply an internal concern of the Catholic Church. They provide the only alternative to the public schools in most areas of the country for the majority of American people. They offer a healthy competition. They provide a yardstick to judge the educational effectiveness of the common schools. They educate well a great number of Americans.

The government ear-marks money for the education of all children. Court decisions have emphasized repeatedly that the State cannot force a citizen to give up one right to enjoy another. Yet parochial school parents must give up the educational benefits properly coming to their children for exercising their right of freedom of choice in education. This is how many Catholics state their case. They have waited a long time

for their neighbors of other denominations to recognize the fairness of their position.

Beginning with the St. Louis Academy established in 1818, Catholic schools have ably served Catholics and all Missourians. Now numbering more than 200 schools, and among the 10 largest Catholic school systems in the United States, St. Louis Catholic schools have generations yet to serve.

A Word on Books

Two general histories of the St. Louis Archdiocese will prove helpful. William Barnaby Faherty's **Dream By the River: Two Centuries of St. Louis Catholicism, 1766-1967** (St. Louis: Piraeus Publishers, 1973) is an overview of the trends during the two centuries and carries biographical sketches and appraisals of the most significant personaliites involved. Monsignor John Rothensteiner's two-volume **History of the Archdiocese of St. Louis** (St. Louis: Blackwell Wielandy Co., 1927) contains more detailed material on the specific parishes and the schools in those parishes without analyzing relationships between them and general trends in the diocese.

As to the specific individuals of significance, Fr. Peter J. Rahill has an account of "The St. Louis Episcopacy of L. W. Du Bourg" in **Records** of the American Catholic Historical Society, vol. 78, no. 2 (June, 1966), pp. 67-98 and William Barnaby Faherty has a chapter "The Personality and Influence of Louis William Valentine Du Bourg: Bishop of 'Louisiana and the Floridas', 17776-1833" in J. F. McDermott's **Frenchmen and French Ways in the Mississippi Valley**, pp. 43-55. Fr. Easterly, C.M. has a life of Rosati that recently went into a Catholic University of America reprint. Msgr. Nicholas Schneider has presented a readable account of **The Life of John Cardinal Glennon** (Liguori, Missouri: Liguori Press, 1972). His last section analyzes the personal interests of Cardinal Glennon during long and distinguished career. The great Archbishop Peter Richard Kenrick awaits an adequate biographer. James Johnson wrote a booklet on Cardinal Ritter's career up to 1964, **Joseph Cardinal Ritter** (Notre Dame: Notre Dame Press, 1964).

The city of St. Louis still awaits its authoritative historian but many men have written well on specific areas of St. Louis, such as Charles E. Peterson, John Francis McDermott and Charles van Ravenswaay.

The State of Missouri, however, has had its share of good histories. The best completed general history would seem to be David B. Marsh's **The History of Missouri**, 4 volumes, (New York and West Palm Beach, 1967). William E. Foley has given great promise for the success of a five volume **A History of Missouri** with his first volume that covers the period 1673 to 1820 (Columbia: University of Missouri Press, 1971). Short volumes satisfy the demands of the average reader: Duane Meyer's **The Heritage of Missouri**, (St. Louis, 1963), and Edwin C. McReynolds', **Missouri: A History of the Crossroads State**, (Norman: Oklahoma, 1962).

The study of American nativism before the Civil War leads to one author, an eminent one, Ray Allen Billington. His book, **The Protestant Crusade, A Study of the Origins of American Nativism** (New York: The Macmillan Co., 1938), has remained for forty years the standard work on the subject. It probably will remain such in the foreseeable future. To understand nativism on the local scene, Professor Jasper Cross provided insights in his article, "Elijah Lovejoy as an Anti-Catholic," in the **Records** of the American Catholic Historical Society of Philadelphia, vol. 60, no. 3 (September, 1951), pp. 172-180. William Barnaby Faherty explored bigotry in St. Louis as it affected the Catholic educational picture in "Nativism and Midwestern Education: The Experience of St. Louis University, 1832-1856," in the **History of Education Quarterly**, Winter 1968, 447-458.

Few American historians of education have discussed as well as Professor Lloyd P. Jorgenson the development of the public schools in their religious context. He published an article in the **Phi Delta Kappan** in June, 1963, pp. 407-414, entitled, "Historical Origins of Non-Sectarian Public Schools, The Birth of a Tradition." It, too, leads its field.

Many histories of religious orders shed light on the wider experience of the Archdiocese. Gilbert J. Garraghan's monumental three volume **The Jesuits of the Middle United States** (New York: American Press, 1938), Brother Hubert Gerard's **Mississippi Vista: The Brothers of the Christian Schools in the Midwest, 1849-1949** (Winona; St. Mary's College Press, 1948), Sr. Lilliana Owens' **Loretto on the Old Frontier, 1823-1864**, (St. Louis, 1965), and Sr. Dolorita Marie Dougherty's **Sisters of St. Joseph of Carondelet** (St. Louis: B. Herder Book Co., 1966).

Numerous parish commemorative booklets give facts and figures about the schools in that particular parish. Many theses and dissertations at the various universities in the area, especially St. Louis University, have much background material of value: Elizabeth Kolmer's dissertation on "John Cardinal Glennon's Contribution to Catholic Secondary Education in St. Louis," now available in **Social Justice Review**, vol. 60, no. 2-5, April-September, 1967, Sr. Ann Adelaide, C.S.J. "A Follow-Up Study of the Vocation Adjustments of St. Joseph High School Graduates," (St. Louis University, 1950), and Charles J. Mehok's **William Banks Rogers, S.J.,**

Eighteenth President of St. Louis University, 1900-1908.

Fr. Stafford Poole, C.M., told of the early Vincentian years at Perryville in his article "The Founding of Missouri's First College: St. Mary's of the Barrens, 1815-1818," in **Missouri Historical Review,** vol. 65 (Oct. 1970), pp. 1-22.

For individual educators of significance other than the bishops, Louise Callen, R.S.C.J., has written an authoritative life of Phillipine Duchesne, **Life of Phillipine Duchesne, Frontier Missionary of the Sacred Heart, 1769-1852** (Westminister: Newman Press, 1957) and William Barnaby Faherty has discussed the contributions of "Peter Verhaegan: Pioneer Educator and Church Administrator," in the **Missouri Historical Review,** LX (July 1966) 4, pp. 407-415.

Just as the Vincentian contribution to education in Missouri has yet not found its historian, so the story of the Marianist contribution remains largely untold in any compact authoritative way.

The best overall analysis of the religious picture in Saint Louis is H. Paul Douglas, **The St. Louis Church Survey,** A Religious Investigation With a Social Background with Illustrations and Charts. (New York: George H. Doran Co., 1924,). Fortunately Richard C. Wade, general editor of the **Rise of Urban America** series, chose this book for reprint in 1970, (Arno Press and the New York Times, New York, 1970).

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6) Rothensteiner, II, 669.

CHAPTER V

1) **Republic,** June 1910.
2) Rothensteiner, II, 669.
3) Sister Alvera Fallinger, SSND, "History and Development of Rosati-Kain High School, Saint Louis, Missouri," Unpublished M.A. thesis, Saint Louis University, 1949. p. 14.
4) Sister Mary Praxedes Schnitzmeier, CPPS, "The Catholic High School Association of the Archdiocese of Saint Louis, Missouri." Unpublished M.A. thesis, Saint Louis University, 1951. p. 15, 17.
5) Aloysius V. Gartheoffner, **Catholic Free High Schools — A Statement,** October 5, 1911, p. 2. Quoted in Sister Elizabeth Kolmer, "Cardinal Glennon: His Contribution to Catholic Secondary Education in Saint Louis," Unpublished M.A. thesis, Saint Louis University, 1962, p. 30.
6) Letter of Archbishop Glennon to Father Garthoeffner, August 16, 1911. Quoted in Kolmer, p. 35.
7) **Western Watchman,** November 19, 1911.
8) **Ibid.**
9) Letter from E. J. Lemkes and J. Walsh to the Pastors, November 8, 1911. Kolmer, p. 55.
10) It seems that the Brothers were paid routinely from the beginning. No salary was paid the Sisters until 1921 and it was not until 1922 that this became routine. It is interesting to note that the Brothers' salaries were stipulated at $50 per month per Brother, and its payment was never voted on at the meetings of the Association. The Sisters' stipend of $40 per month per Sister was voted on monthly for several years after salary payment was begun in 1921. The Minutes of the Board for June 20, 1922 (p. 97), state, for example: "(it is moved that) we pay the Sisters, if possible, three months allowance, otherwise two." Schnitzmeier, p. 81.
11) **The Church Progress,** December 12, 1913. Schnitzmeier, p. 48.

CHAPTER VI

1) Rothensteiner, II, 736-744.
2) In his thesis, **A Standardized Parish Census,** (SLU 1954), Father Richardson discussed a twenty-five million dollar building program then going on in the Archdiocese. He stated that the success would depend on planning after analysis of "growth of Catholic families in certain areas, the direction of general population trends, the age brackets . . . in a given locality, the stability of families . . . Mistakes can be costly, and hence all reasonable means should be employed to avoid the risk of either under-development or over-development in different areas in the future." (p. 12)
   A trial census brought favorable results from pastors except in the areas of collections and ethnic origins. The pastors did not want to face up to realities in changing neighborhood patterns. (p. 121).
   A trial census in three Saint Louis parishes showed 27.8 per cent blacks, a figure the pastors did not wish to acknowledge. (p. 124).
3) Monsignor James T. Curtin, "The Catholic Schools of St. Louis," in **The Catholic School Journal,** Vol. 63, No. 4., (April 1963), pp. 31-32.

CHAPTER VII

1) Saint Louis **Review,** May 12, 1967.
2) **To Teach as Jesus Did,** (Washington: NCCB, 1972), p. 29, par. 104.
3) **Ibid.,** p. 35, par. 126.
4) **Ibid.,** p. 32, par. 114.
5) **Ibid.,** p. 26, par. 94.
6) **Ibid.,** p. 26, par. 93.
7) Stephanie Mertens, "The One-School Concept," in **Momentum,** May 1973, pp. 15-21.

CHAPTER VIII

1) Saint Louis **Post-Dispatch,** October 12, 1977.
2) Saint Louis **Globe-Democrat,** Nov. 19-20, 1977.
3) **Ibid.**
4) Myron Fodge, **The Church Goes West,** (McGrath Publishing Co., 1977), pp. 15, 102, 107, 222.
5) **Ibid.,** p. 222.

About the Author

William Barnaby Faherty believes that the Archdiocese of Saint Louis outranks most archdioceses in the world in the things that count. "Let other archdioceses prove they are as good as Saint Louis," he insists, and points to its place as a center of Catholic education, of mission support, of youth activities, of church architecture, of creative ideas in countless areas.

His history of the archdiocese, DREAM BY THE RIVER, did much to make historians outside the area recognize the great achievements of Saint Louis Catholics, lay and cleric, immigrant and native-born—Tom Dooley and Pierre Jean De Smet, Peter Richard Kenrick and Frederick Kenkel, Phillippine Duchesne and Ann Mullanphy Biddle, and many others. He even admits that some great Saint Louisans got their start in other midwestern cities: John Glennon in Kansas City, Dan Lord in Chicago, Joseph Elmer Ritter in Indianapolis. He claims that God gives Saint Louis Catholics a head start at birth. He puts them in a place where the Church has always been an accepted part of the scenery like the river or the limestone bluffs. "They grow up with pride in their church and their forebearers," he states.

Father Faherty has written extensively about Catholic Saint Louis and Saint Louis Catholics: **The Catholic Ancestry of Saint Louis** (1964), **Better the Dream** (1968), **The Spirit of Saint Louis Catholicism** (1977) and most recently, **The Religious Roots of Black Catholics in Saint Louis.** His second novel **Wide River, Wide Land,** set in the city's early years, won the 1976 annual literary award of the Missouri Writers' Guild. He teaches at Saint Louis University.

and his Associates

SISTER ELIZABETH KOLMER WROTE HER DOCTORAL DISSERTATION ON Archbishop John J. Glennon's contribution to Catholic secondary education. She directs the American Studies Program at Saint Louis University.

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